

Jim Leftwich Vispo 2015 Ongoing Research Volume 8



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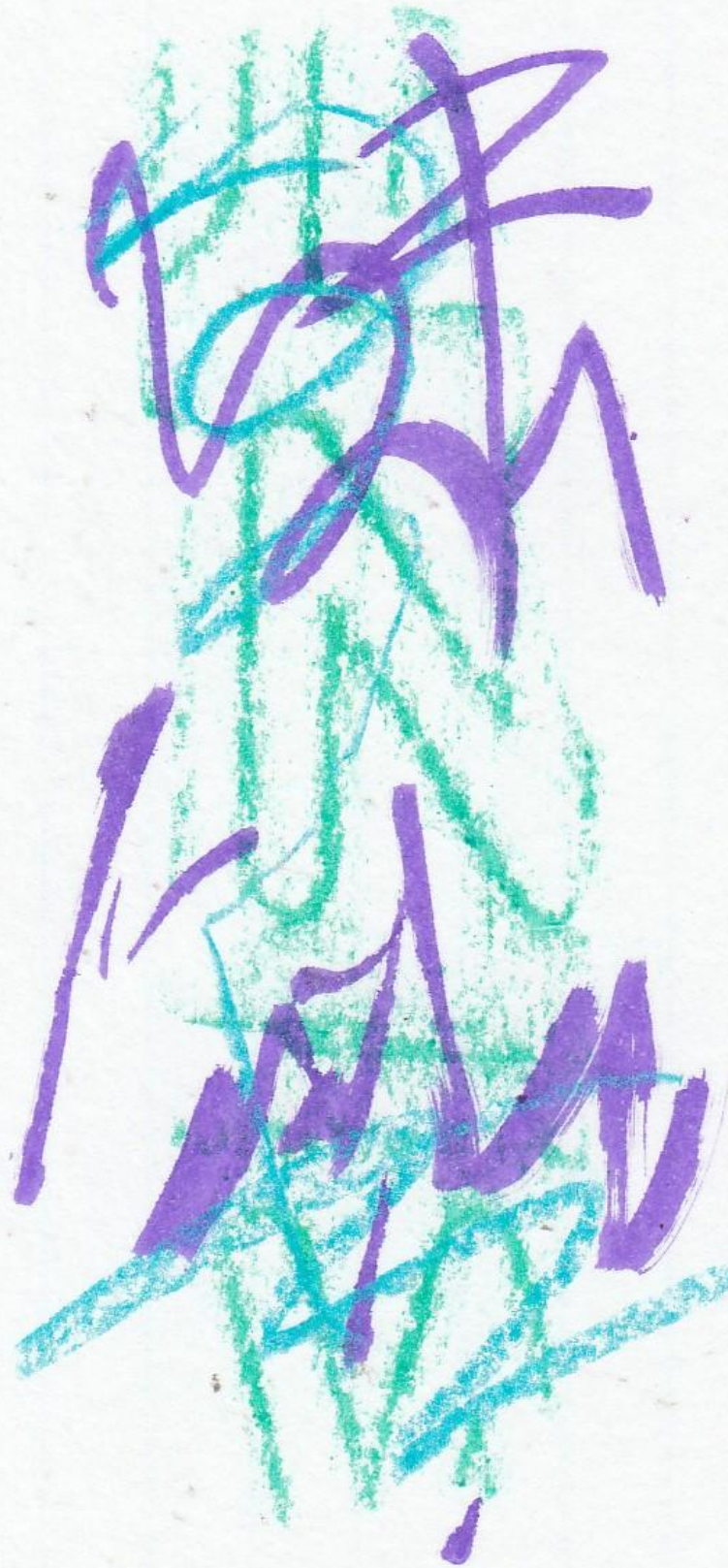
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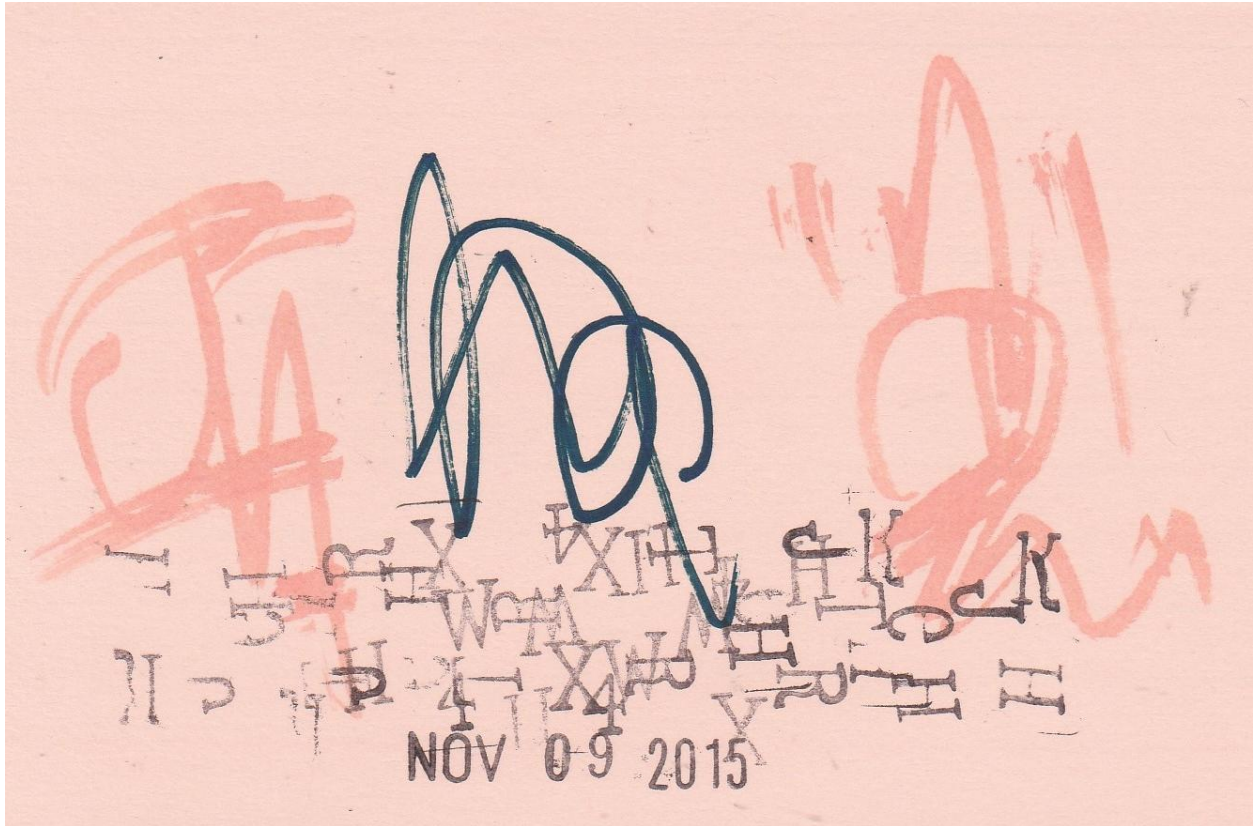
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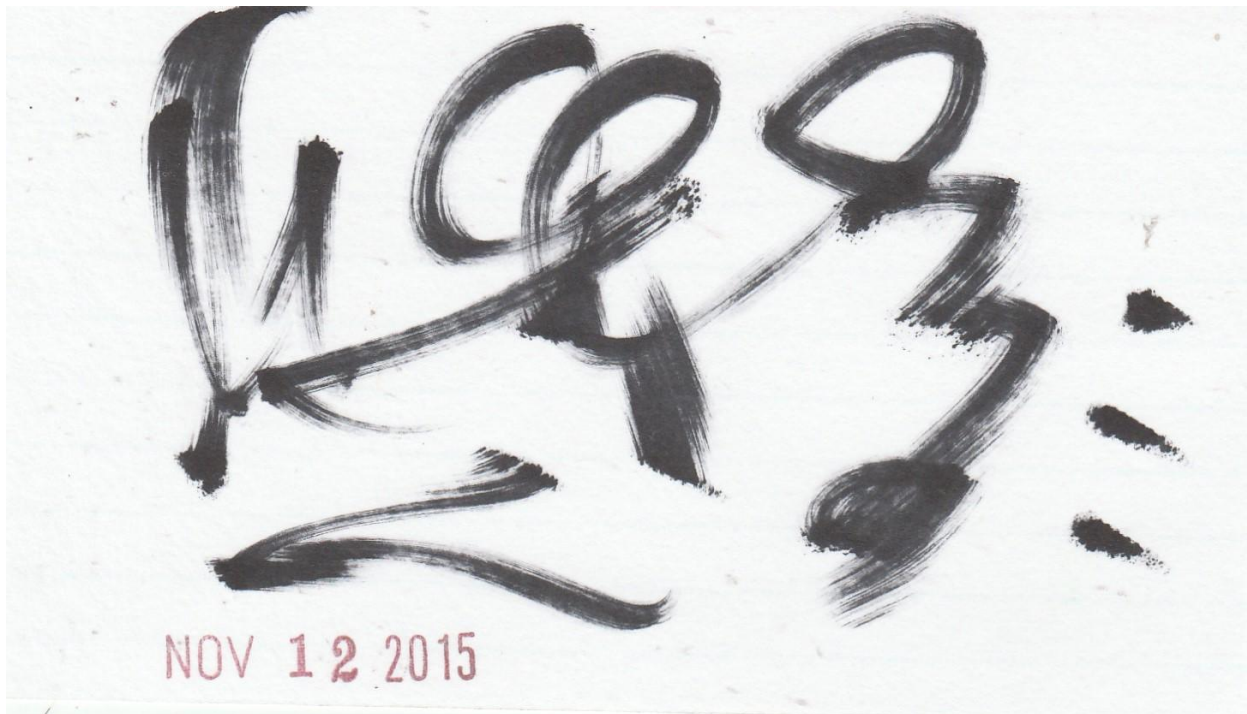












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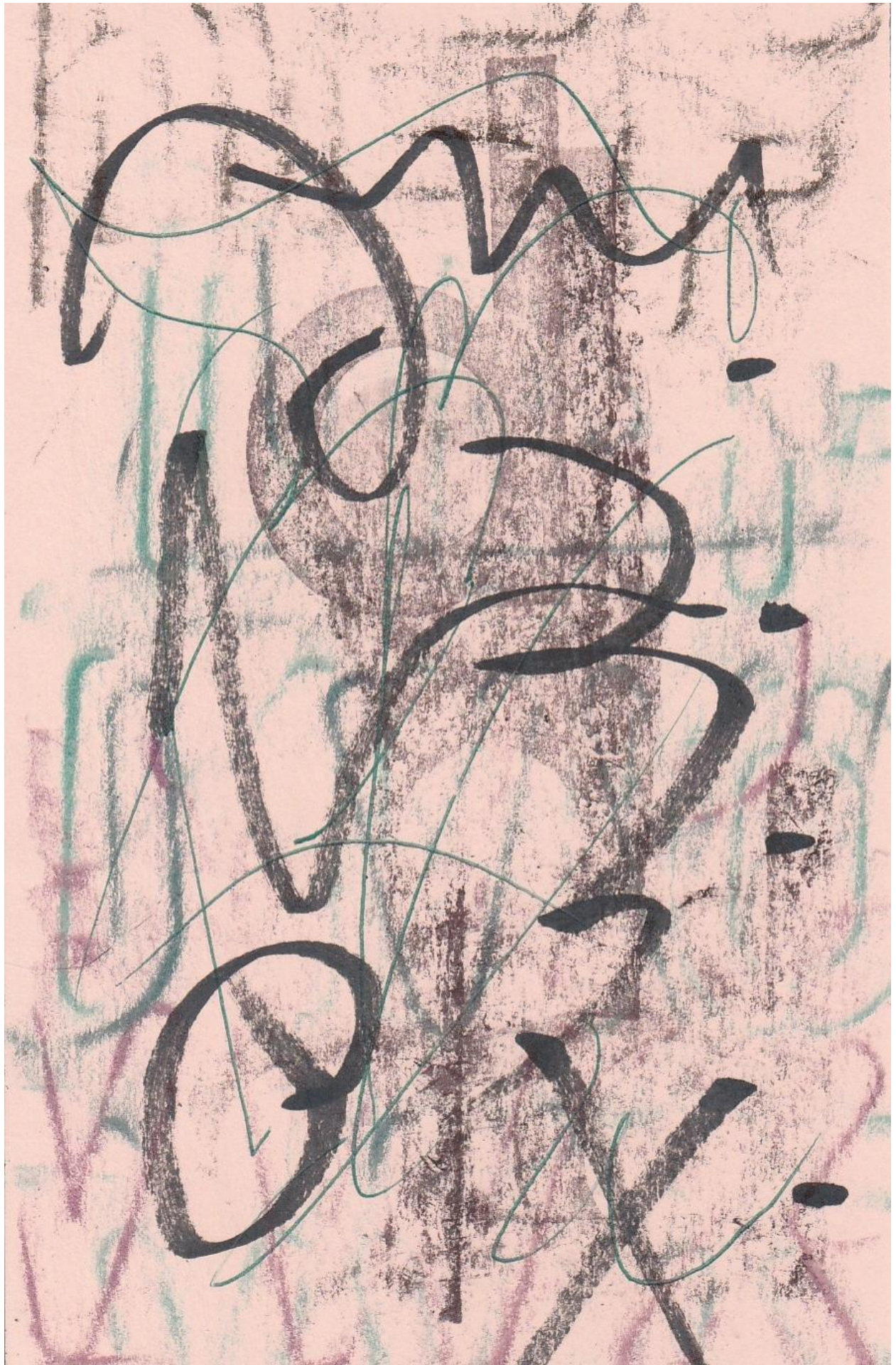
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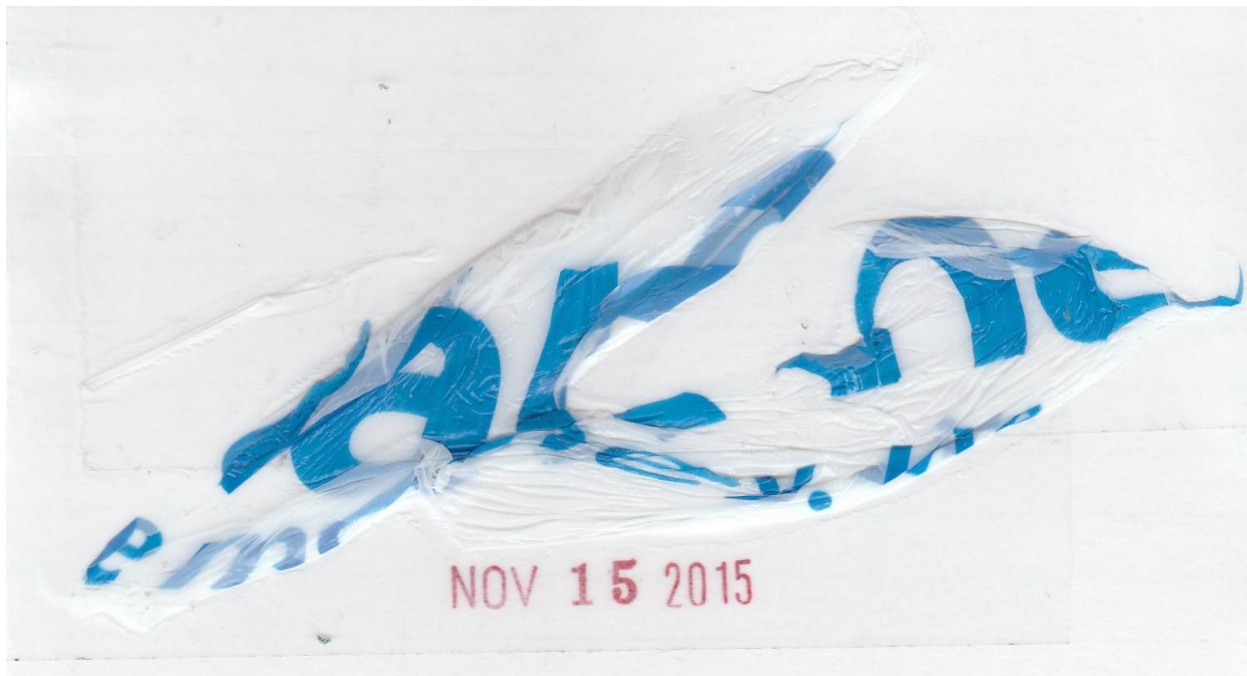


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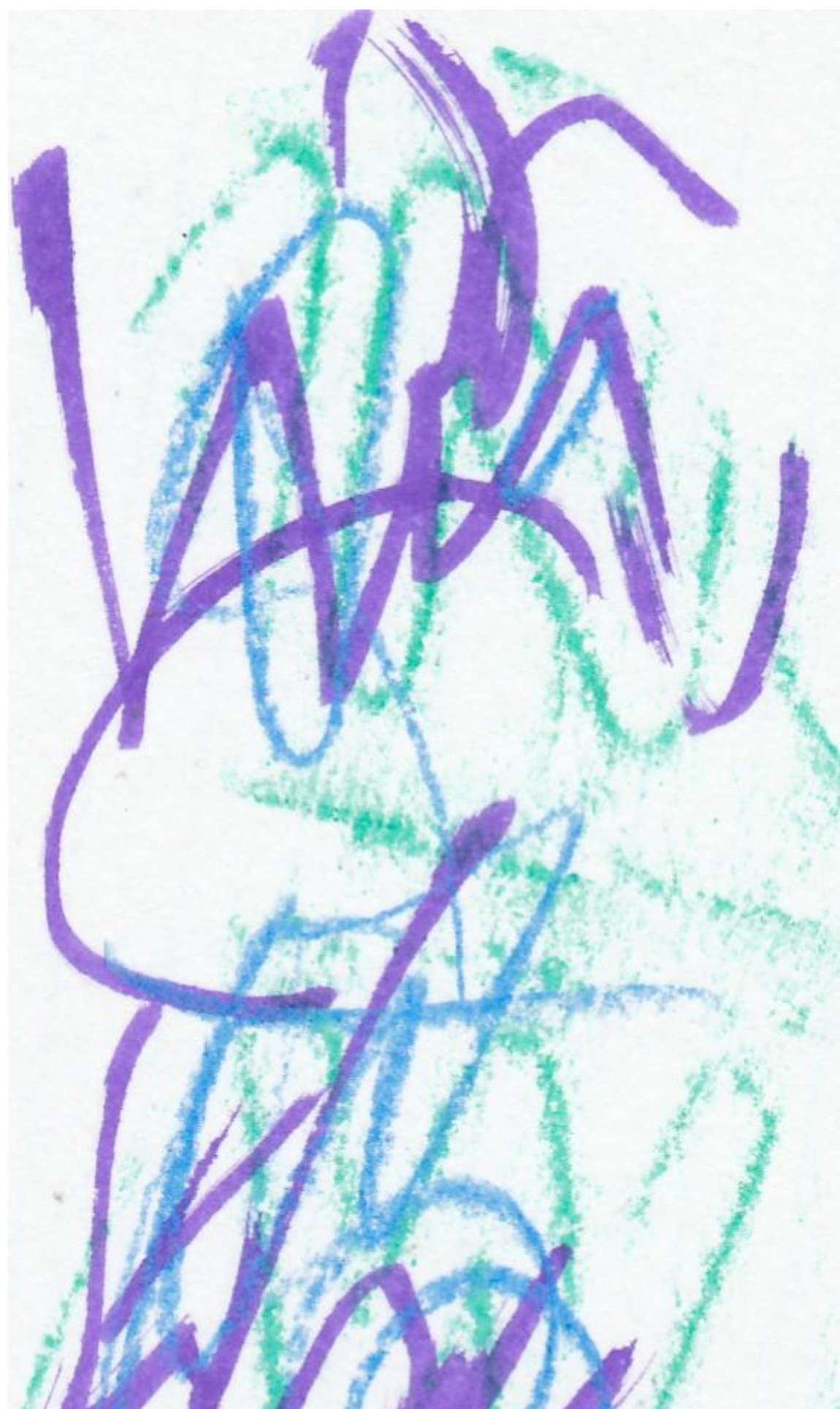
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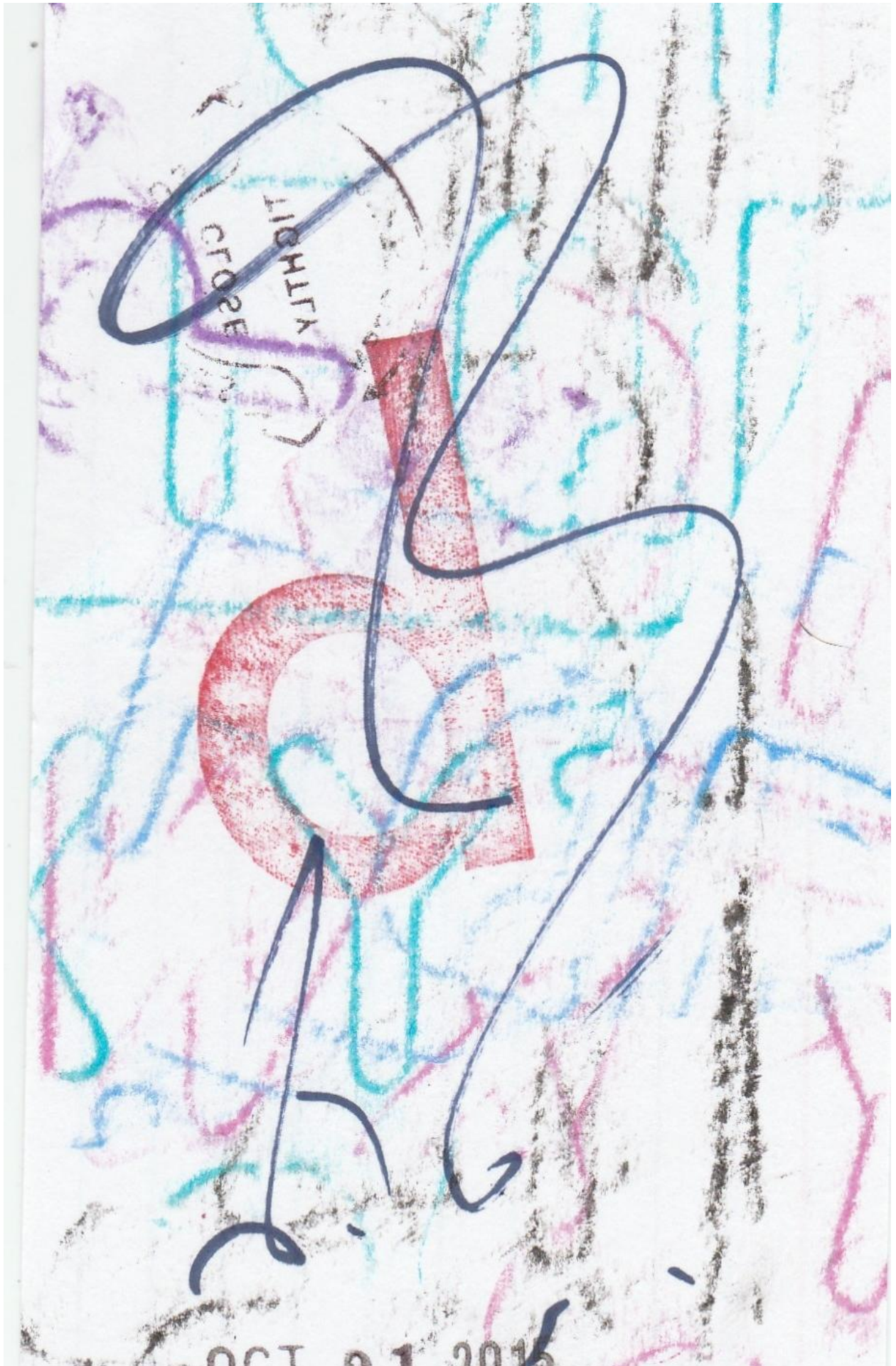






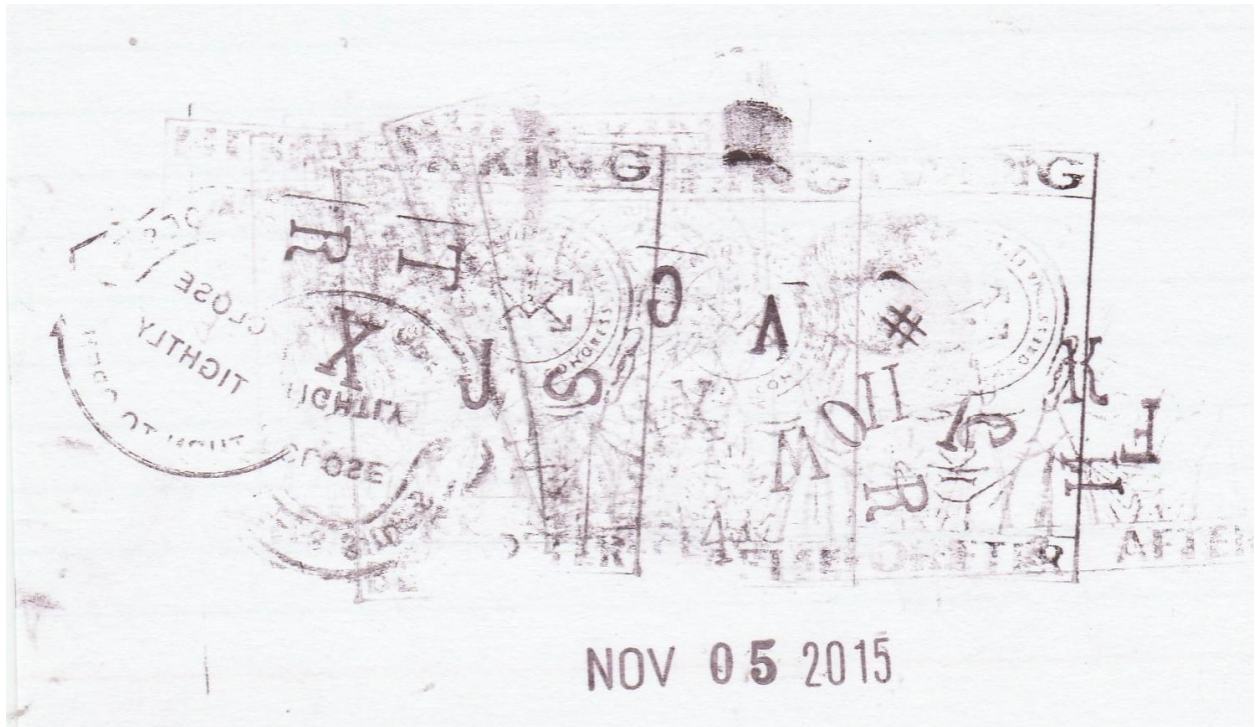














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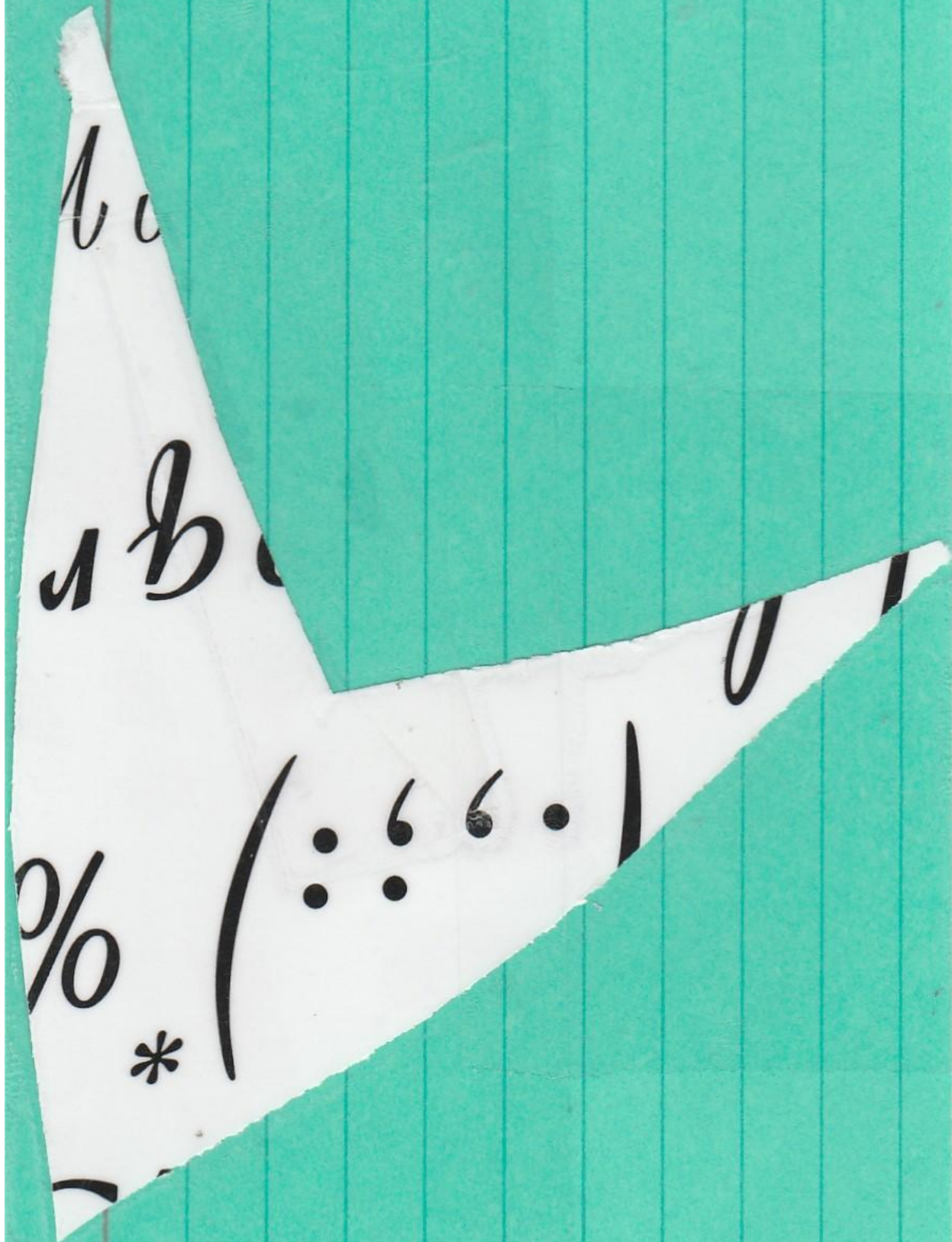
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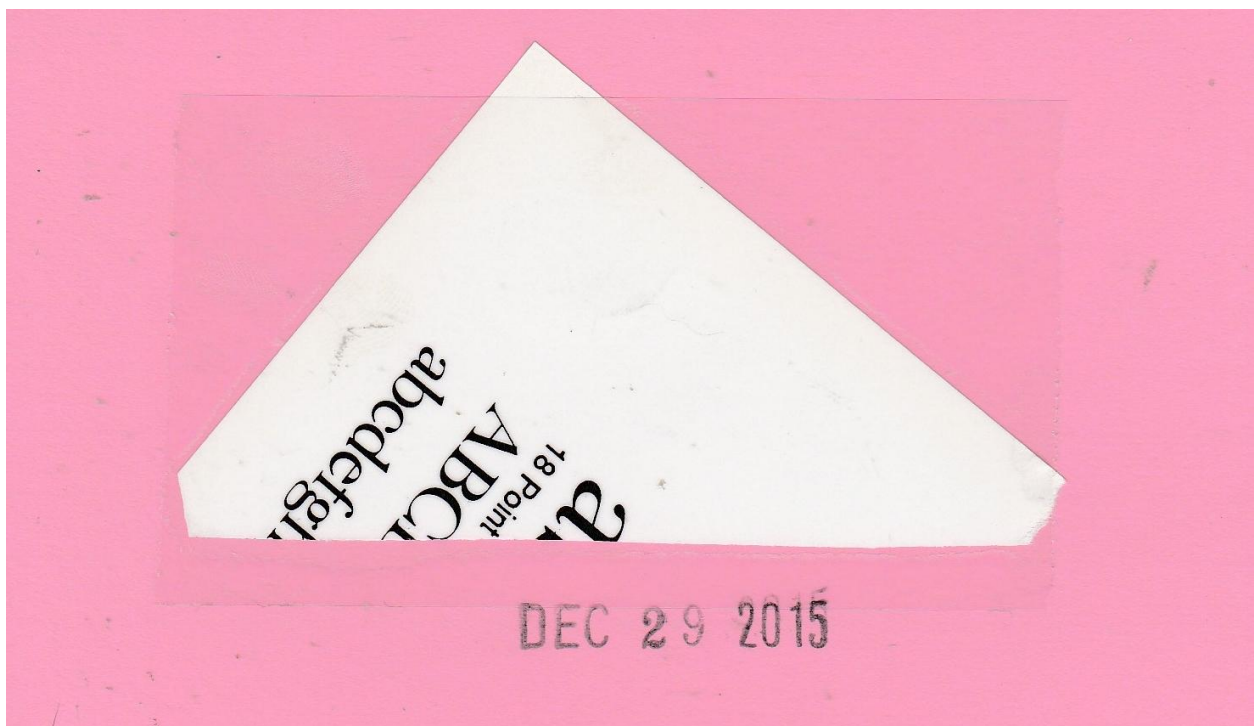
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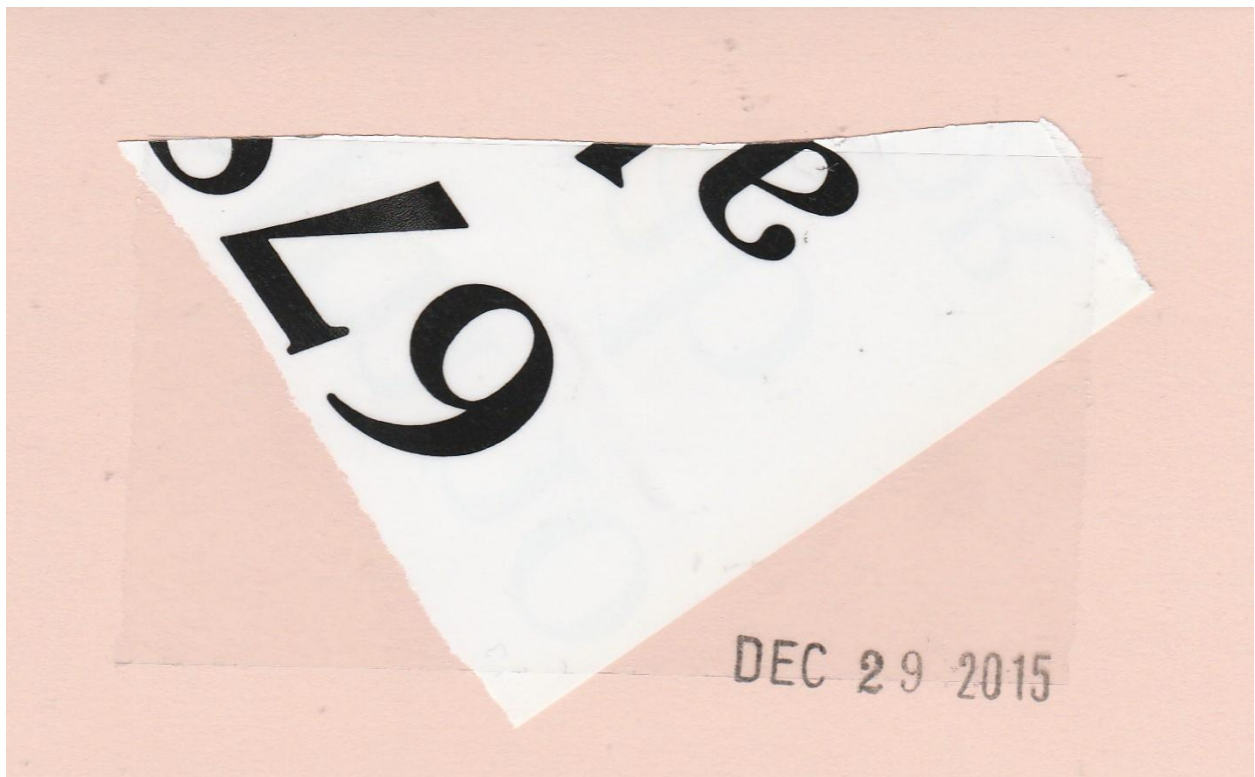


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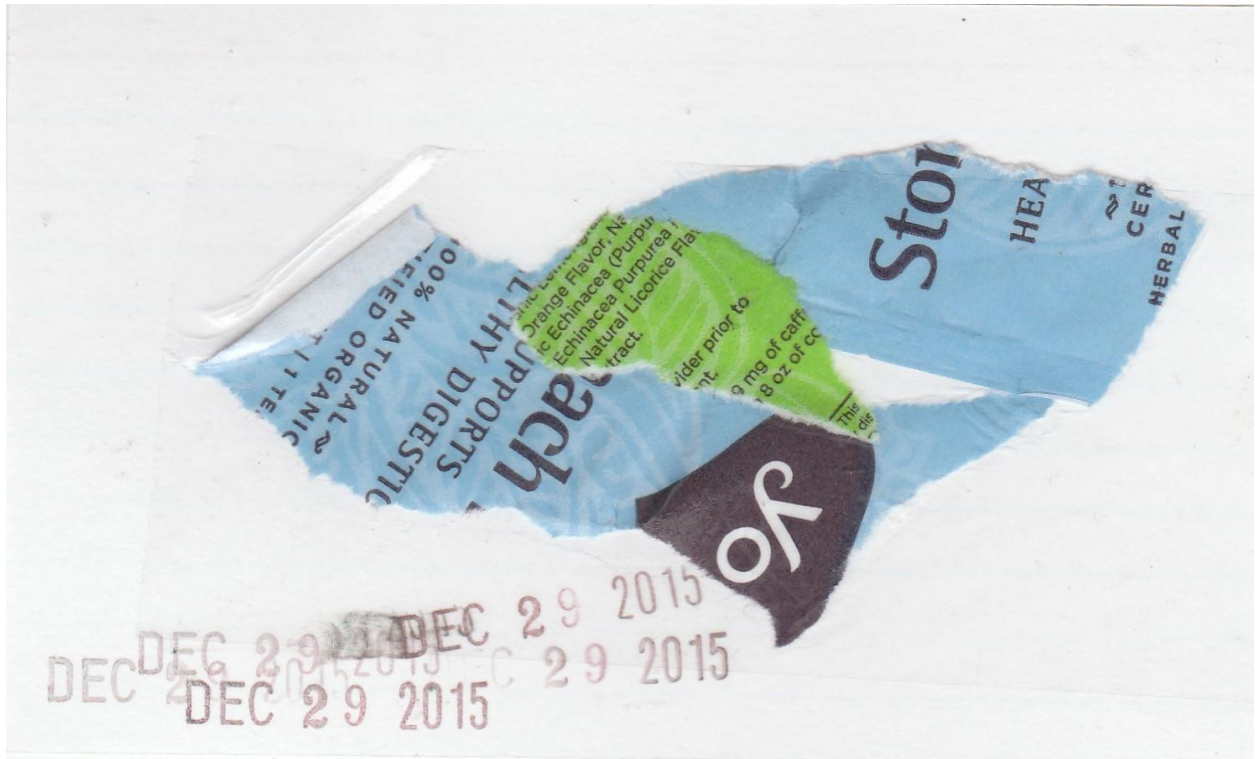


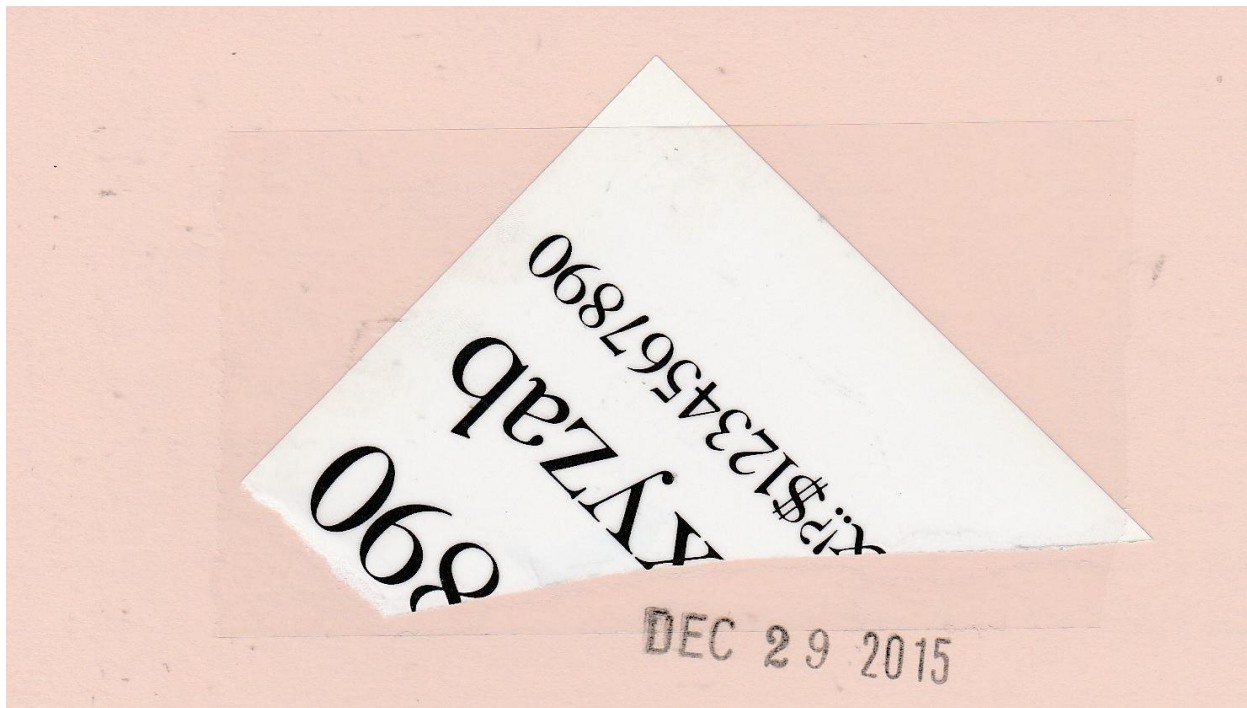














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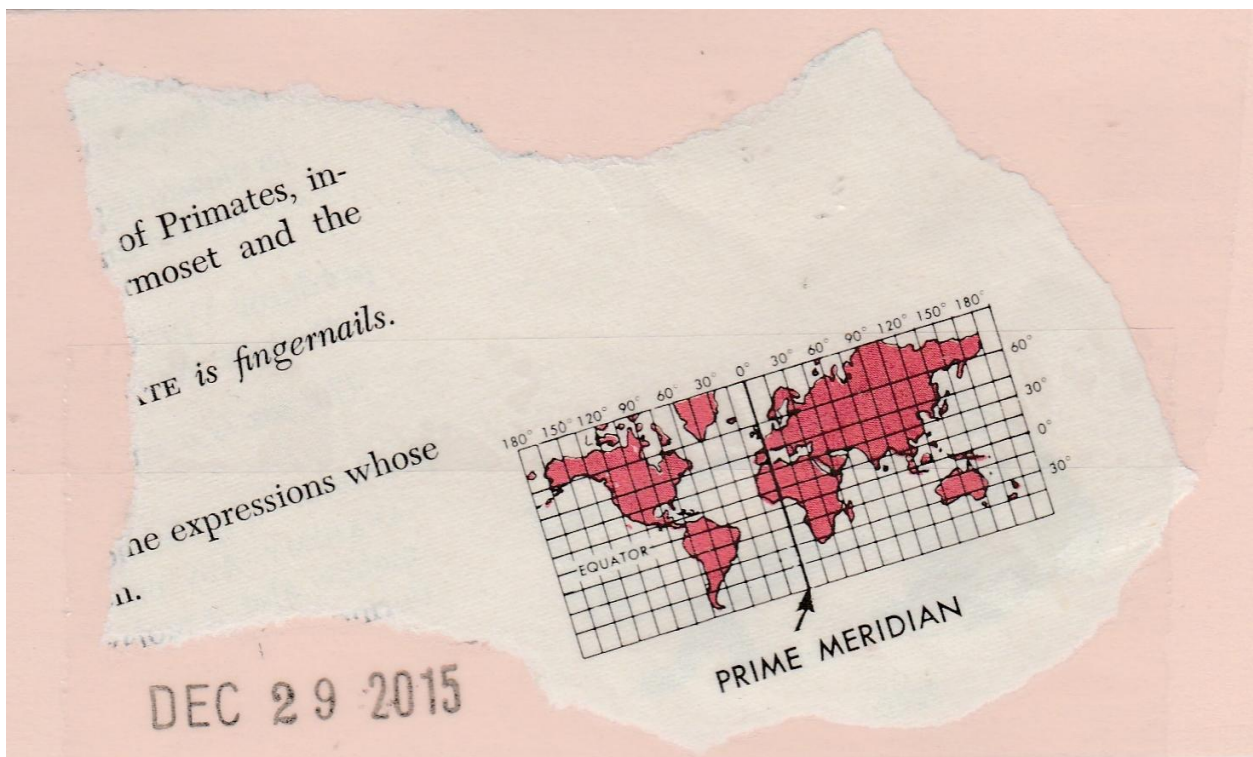


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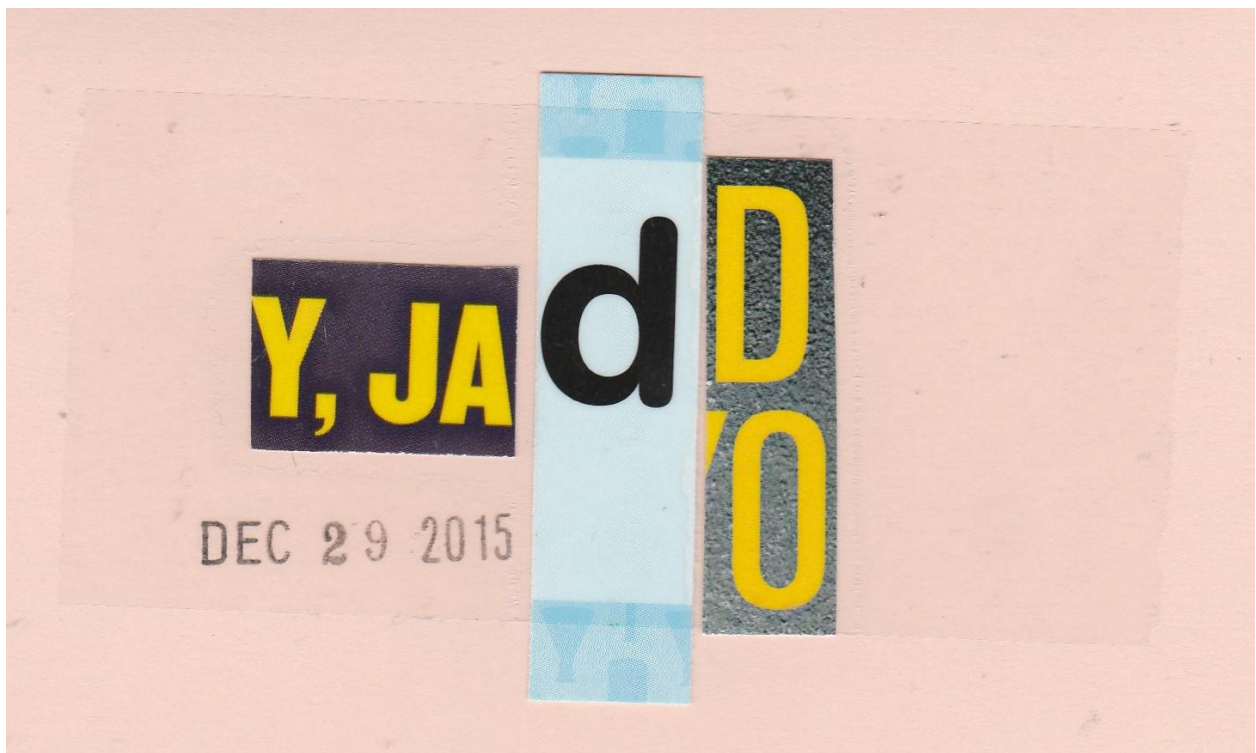
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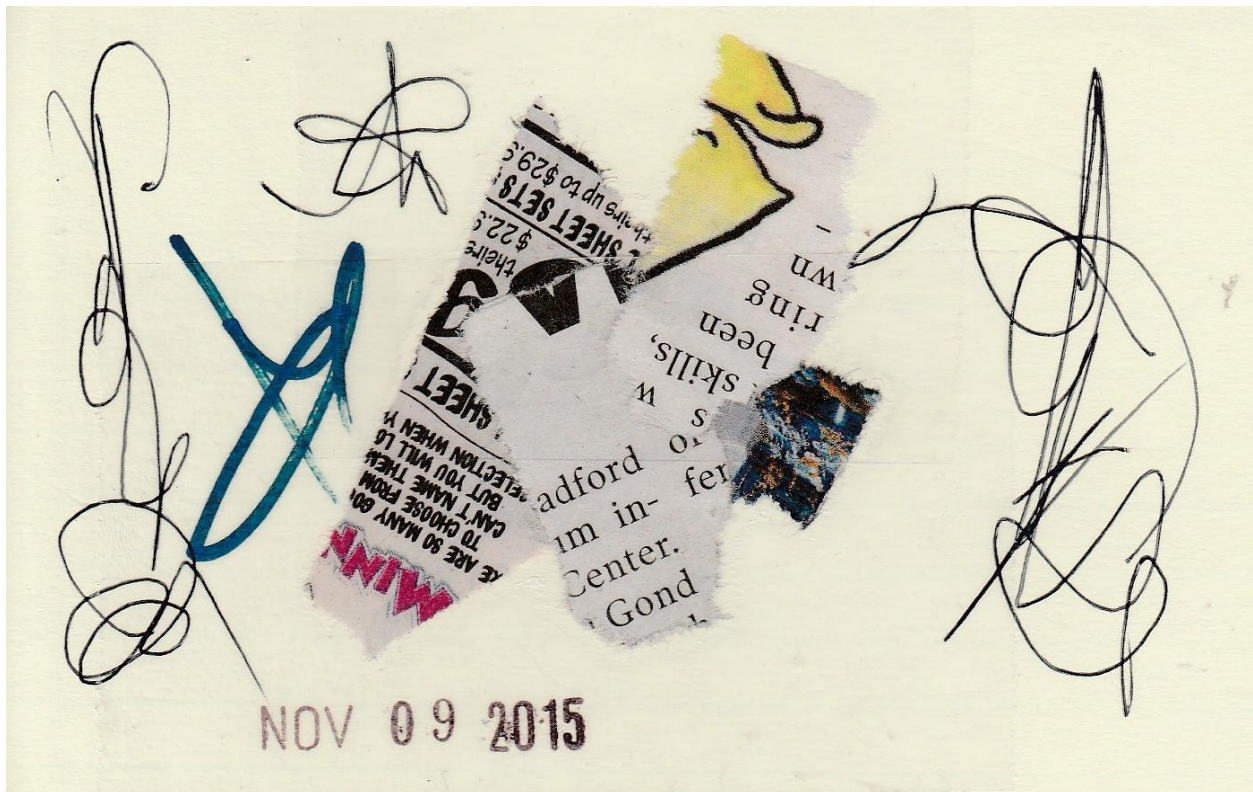
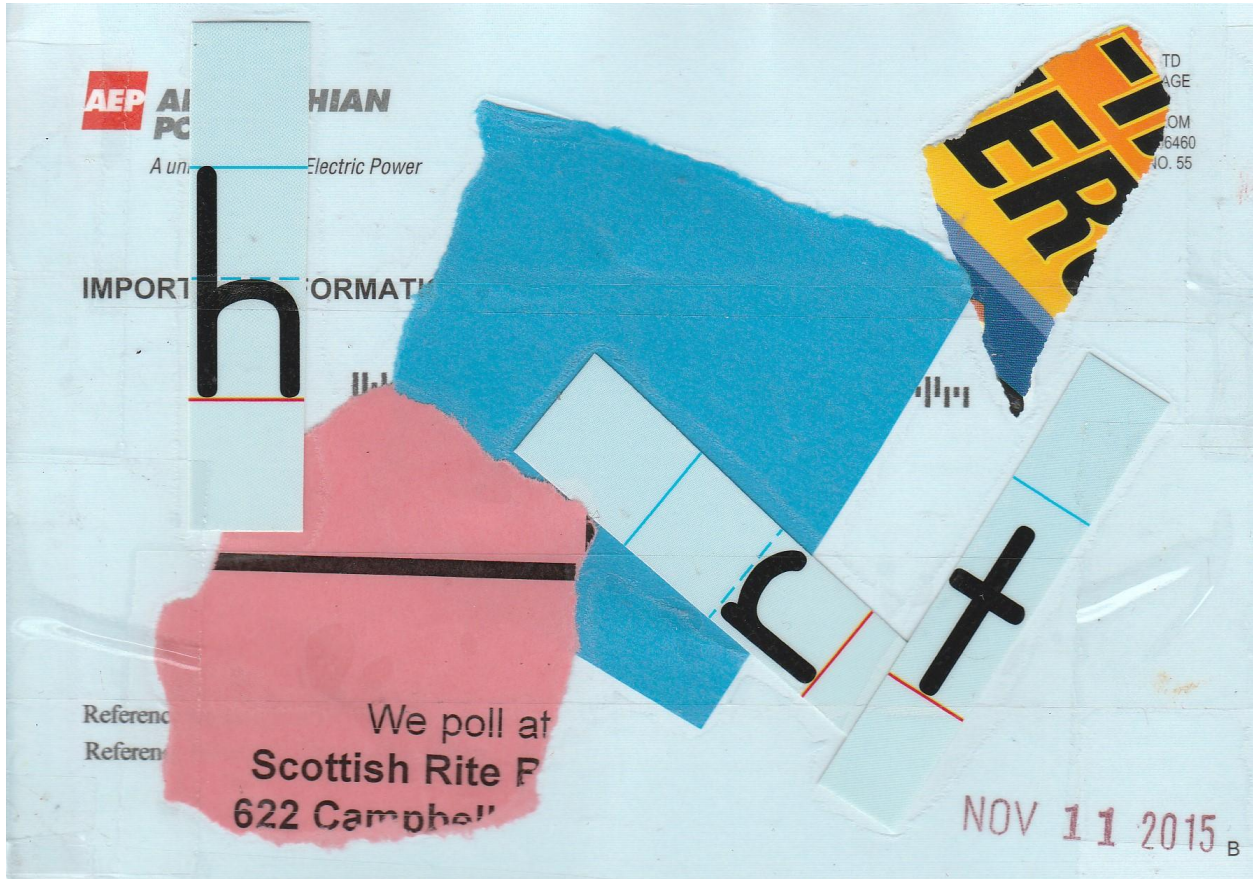
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here," is a categorical statement (of sheer fact); but the phenomenal statements into which it is reduced are hypothetical: "If I look in this direction, I shall see a brown, rectangular patch." No categorical statement, however, can be reduced without loss of meaning into hypothetical statements. The physical-object statement categorically asserts the existence of a physical object. The phenomenalist might reply that the sentence "I now see a brown patch" is a categorical statement that is nonetheless phenomenalist.

Yes, if this be granted, the sentence is still not a physical-object sentence, for, even if (improbably) it were held to be an affirmation of the existence of the *I* perceiving, it would still not necessarily be the categorical affirmation of a physical object. Clearly, not one of the phenomenalist's reductive statements is a categorical physical-object statement; thus the reduction must be inadequate.

It has sometimes been maintained that the only difference between phenomenal and realist is one of language; that, although the realist is said to speak in the physical-object language and the phenomenalist in sense-data language, both are speaking of the same thing. Yet, it would appear that, if the criticism just presented is sound, then what is asserted categorically in the physical-object statement, viz., the existence of the physical object, is quite apart from any linguistic considerations, can never be asserted in phenomenalist statements.

**Perceptual assurance of physical objects.** The problems of sense perception were studied closely and energetically by epistemologists (by the British philosophers C.D. Broad and H.H. Price, in particular) in the decades between the world wars. Their approach was from the Empiricist angle, and, in spite of protests from Realists, the sense-datum theory tended to dominate the scene until adherents of the theory found it difficult to silence the critics who held that the theory ruled out complete assurance that physical objects exist. Discussion of sense perception thus reached an impasse and in the postwar period little advance has been possible; hence, philosophers have tended to turn to other problems. The one development has been that of phenomenism, but, as has been seen, it too has failed to silence the critics.

It seemed necessary, therefore, to make a radical change in the approach to these problems. The Idealist solution, that only mind-dependent objects exist, appears to many philosophers to conflict with man's assurance of the existence of independent physical objects, the very same assurance that beclouds the sense-datum theory and phenomenism. Some approach themselves tentatively to the problem by

play in clarifying the qualities pertaining to objects in the world. Is, for example, an object lying before the observer really brown and rectangular—are there some qualities that belong to things essentially, whereas others are only contingent; and can such problems ever be solved by philosophical reflection upon sense experience?

#### LEVELS OF ASSURANCE

Quest for assurance of the existence of a physical world. How this assurance is to be graded is a critical problem: a person may be certain of the existence of an external world containing physical objects but not be certain that the world is exactly as it appears in sense perception. On the contrary, such a person may think it necessary to carry out further tests and checks to determine, for example, the qualities and relations of objects. In certain circumstances, he may even be doubtful about the existence of an object that appears to be present; he may suspect an optical illusion or even a hallucination. But he is still certain that the external world and physical objects within it exist. He would claim certainty, too, for much else—for instance, that he himself exists and that other persons exist, that two and two are four, and that, if a thing has a particular quality, it cannot at the same time not have it. These a person takes to be certainties. Nonetheless, people frequently fail to achieve such certainty, and there are philosophers who hold that men never attain complete certainty. Complete certainty must then be further considered. The traditional Rationalist asserts that man gains complete certainty in the exercise of the faculty of reason; reason can provide him with absolute truth, at least in those areas in which it is free to function. It does not and cannot mislead, as the senses do; it in no way rests on sense perception. It is positive and contains no hypothetical element; it is not itself inferential, and it is not subject to the principles basic to inference. It is intuitive and direct, providing certain and infallible knowledge—i.e., knowledge of what is necessary.

There are philosophers who continue to defend a Rationalism of this full-blooded kind, though many, if not most, philosophers are hesitant about its claims and would reply that, admittedly, men are completely certain many things, that such knowledge is contrasted with belief, which may carry a high degree of assurance but never completely certain, but that, though a person may be certain of something and not merely opine it, it is possible that he may be in error. If this is so, the does not know infallibly by reason, and he has not been asserting

The need for a radical change of theory

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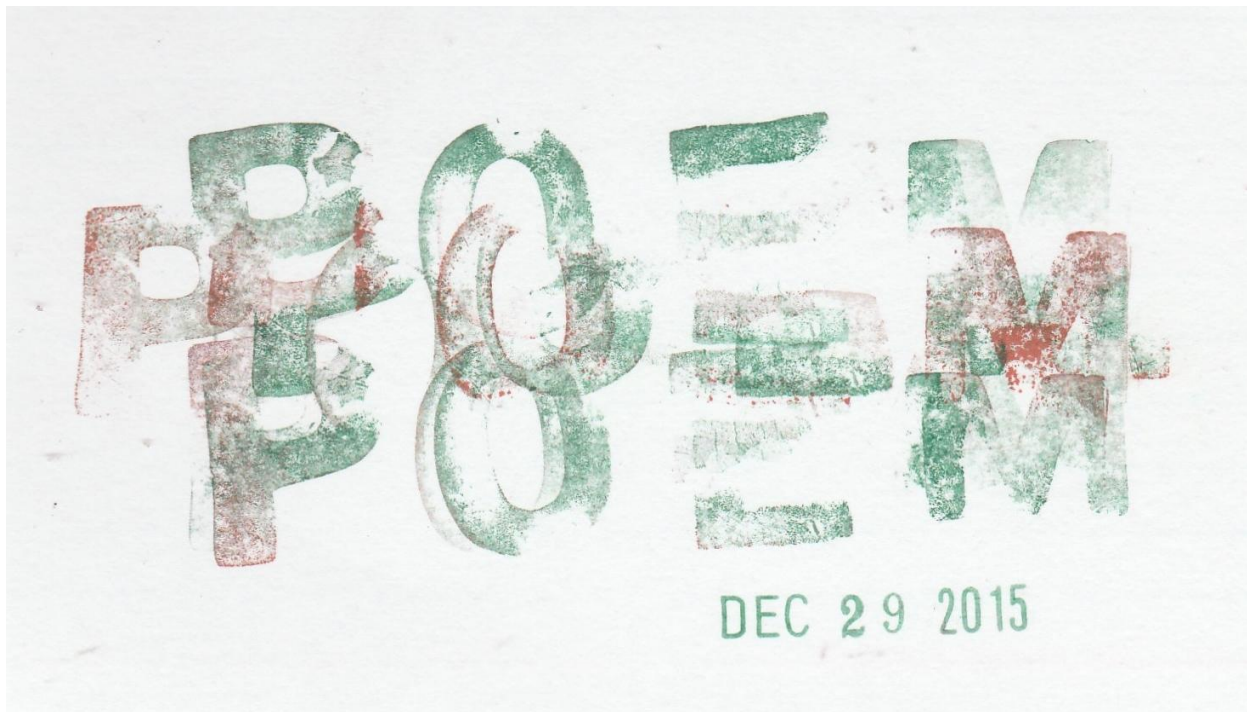
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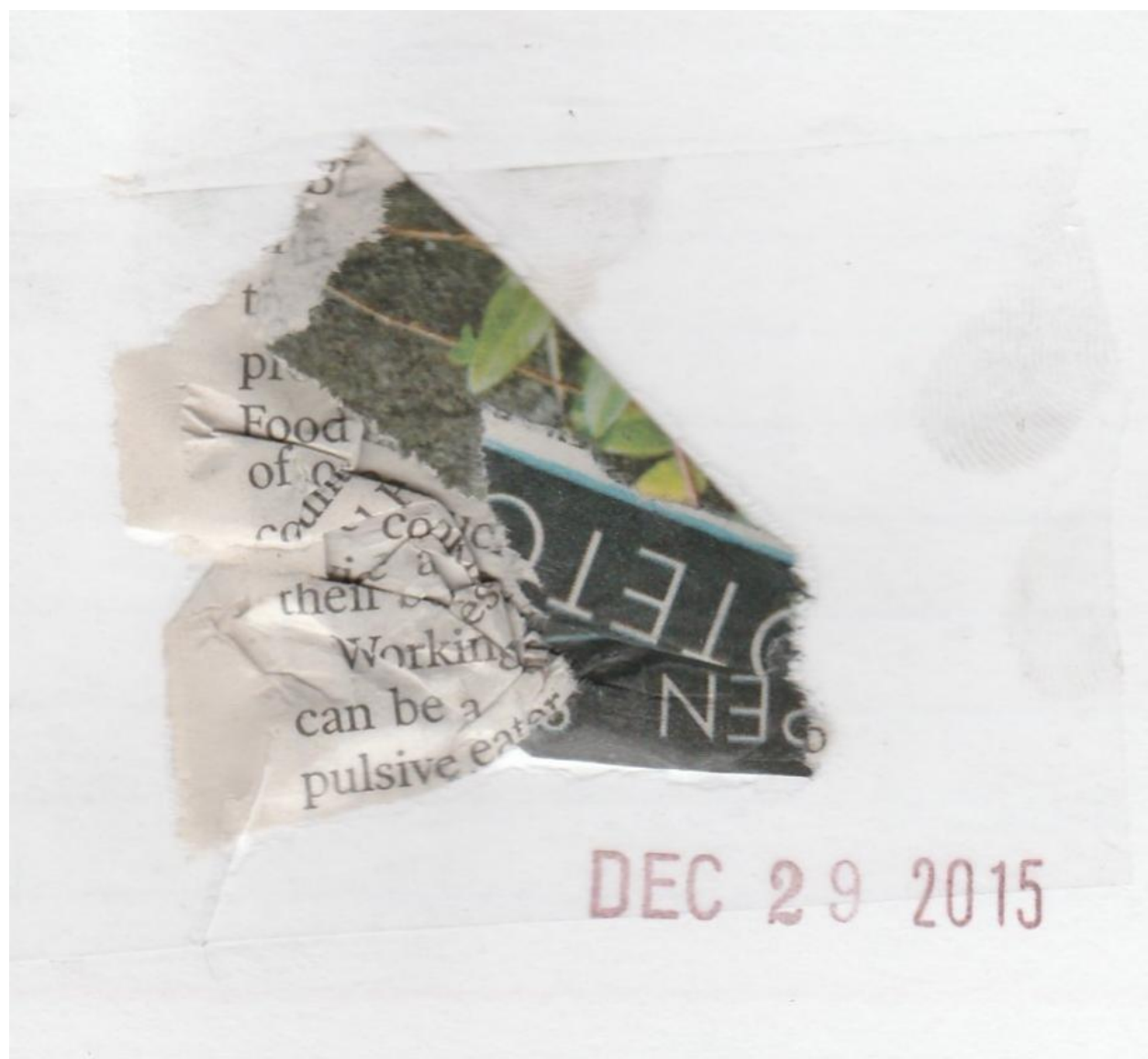
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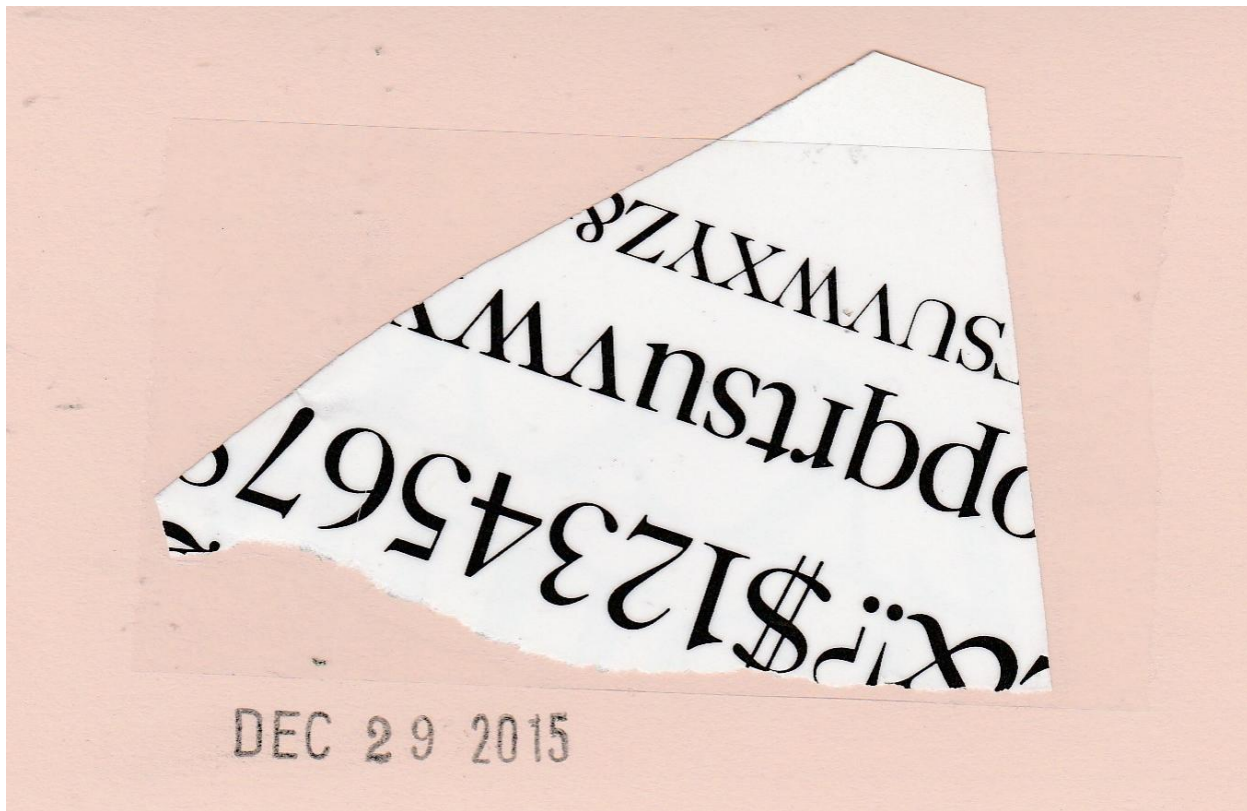
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